857 /138 cont./ When, by chance, the camp is near a guelta, the child may frolic in the water, the favorite summer sport.

If two large camps are near each other, joint games very
857 soon are organized. Sometimes a kind of hockey is played
526 with a leather ball stuffed with goat's hair. The ball is hit with a cudgel taken from a tahla; sometimes, to the delight of the spectators, hand-to-hand fights break out, with the first of the two antagonists to fall to the ground being declared the loser. As the children get excited, veritable battles take place between the two camps; it is war. Sticks and stones enter the game; trickery and force are used. The battle stops at night or when the first child is hurt, but custom requires that nothing be said to the parents, above all nothing of the origin of an injury; the child who did that would lose his honor, and parents are so slow to understand!

857 The little girl prepares for her task as mistress of the house
868 at the side of her mother. She sews in collaboration with the women, who never work individually. She is taught how to cut fine leather thongs and how to plait them; while she works she is taught the traditions of which she must be the fierce guardian later on, as she often will have to recall them to the men, who, always on the move, have a tendency, through lack of use, to forget the true Tuareg "canouns."

868 During their play, the children learn tifinagh writing from the older ones; they trace words in the sand, then phrases. But it is in the evening before bed that their mother will give more precise lessons in spelling the words they have acquired. Thus, gradually, /139/ the child learns to read and write his language; he will never have great facility in it, but that is due to the difficulty of the method of writing.

868 Every Targui knows the mnemonic aid for remembering
211 the letters of the tifinagh alphabet; it is the following phrase: "Fatimata oult Oghanis, tagueltenit mraou issen edssedis; tedjehenet ouart thouadis," which may be translated: "Fatimata, daughter of Oghanis, whose bride price (to be paid) is 16

868 /139 cont./ horses; no one may touch her ribs." As a matter
[211] of fact, many of the letters are not found in this phrase, but it is a good enough reminder.

Among the imrads the young boy, from the age of ten, accompanies his father to the Sudan or to the Amadror saltworks. In this way, little by little, he acquires knowledge of the trail. The noble remains at camp longer; by listening to the discussions of his elders he becomes acquainted with the art of command.

884 Gradually, the young Targui begins to wear the veil, at first using an old chèche /scarf/, which he tries to arrange in the proper fashion. At the age of fifteen he will put on the taguelmoust /blue veil/ for good during a celebration; he
[431] will take part in an ilougan /tournament/ mounted on his own camel, the gift of his godfather, or on a borrowed animal.

On this occasion he receives gifts, a takouba /sword/, a taguelmoust, or a takamist /a kind of gandurah worn on festive occasions/. He is now a young man. The girl officially takes
[881] her alechou /shawl/ at the time of puberty; she also receives gifts: the alechou, clothes. She is made much of. Now she is considered to be a woman. Until now she did not speak before the men, maintaining a shy attitude; now there is an end to that, everyone obliges her to talk and to conduct herself as a lady of the house.

Boys and girls who have assumed the taguelmoust and the alechou may thenceforth attend meetings of the adults, but they do not speak except when asked a question.

The occupations of the young people are practically the same as those of the adults. The girls help with cleaning the tent, mend clothes, and make leather bags; among the imrads, they milk the cows.

/140/ The young man begins to travel alone and tends the camels. If he still amuses himself by fighting with his friends, he no longer fences with the takouba, a practice in former times.